

In Memoriam

Mrs. E. G. White

1827 — 1915

Mrs S. N. King
(1915)

The Funeral Services of Mrs. Ellen G. White

At Battle Creek, Mich., July 24, 1915

By F. M. Wilcox, Editor of "Review and Herald"

Of the dead who die in the Lord just preceding the second coming of Christ, the inspired writer declares, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13.

Our dear Sister White, who has been so closely identified with this movement since its earliest history, and who has spent and been spent in the furtherance of this message, rests from her labors. For long years she has borne the heat and burden of the conflict, toiling beyond her strength to do faithfully the task appointed her by the Master. As God's chosen messenger, she was associated with this movement in much of its wilderness wanderings. With eyes of faith, and oftentimes in holy vision, she saw the glories of the Promised Land; but in God's providence she was not permitted to go over into the goodly heritage without first passing under the power of death. Like Moses, she was asked to rest from the conflict for a little while, till the Reaper comes to garner the harvest. And rest it is to this weary pilgrim. One had only to look at the quiet, composed face, calm and sweet in death's marbling, to realize the peace in God and the quiet resignation to the divine will in obedience to which her life was surrendered into the keeping of her Saviour.

Sister E. G. White had been in declining health for several years. Feb. 13, 1915, she fell, and sustained an intracapsular fracture of the left femur. This doubtless served to hasten her death, which occurred at her home, "Elmhaven," near St. Helena, Cal., one hundred and fifty-three days later, July 16. Surrounding her deathbed were her son, Elder W. C. White, and his wife; her granddaughter, Mrs. Mabel White Workman; her long-time and faithful secretary-nurse, Miss Sara MacEnterfer; her niece and faithful nurse, Miss May Walling; one of her untiring bedside nurses, Mrs. Carrie Hungerford; her housekeeper, Miss Tessie Woodbury; her old-time companion and helper, Mrs. Mary Chinnock Thorp; and a few of her friends and helpers who had spent many years about her home and in her office.

Reprinted, with slight changes, from the *Review and Herald* of July 29 and August 5, 1915.

Sunday, July 18, a funeral service was conducted on the lawn at "Elmhaven," near the sanitarium. About four hundred friends and neighbors were present. The following day a second service was held at Oakland, Cal., with fully one thousand persons in attendance.



MRS. E. G. WHITE IN HER PRIME

Elder W. C. White and Miss Sara MacEnterfer accompanied the remains from the Pacific Coast to Battle Creek. On their arrival the body was taken to the home of Brother George Israel, where it remained until Sabbath morning. Friends were given opportunity at the Tabernacle,

from eight o'clock until half past ten Sabbath morning, to look upon the familiar face.

Six ministers acted as guards of honor at the Tabernacle, alternating in pairs every twenty minutes, one standing at the head and one at the foot of the casket. C. S. Longacre, M. L. Andreasen, W. A. Westworth, E. A. Bristol, L. H. Christian, and C. F. McVagh acted in this capacity. The body reposed in a plain black casket, without ornamentation, except a simple plate engraved with the words "At rest."

The casket was placed directly in front of the pulpit, which was banked with a rich profusion of palms, ferns, and flowers. The floral tributes were numerous and beautiful. One design of an open Bible, made of white and pink carnations, presented by the Pacific Press Publishing Association, was especially noticeable. Across the open pages in purple flowers were the words, "Behold, I come quickly; and my reward is with me." A beautiful design representing a broken wheel was presented by the Battle Creek church. A cross of white roses hung in front of the pulpit. On a ribbon attached to this cross were the last words uttered by Sister White, "I know in whom I have believed." A floral piece representing a broken column, and other designs were sent by the General and North American Division Conferences, the Review and Herald Publishing Association, and other institutions, and by individuals.

The service in the Tabernacle was attended by a large congregation. It is estimated that four thousand persons were present, crowding the Tabernacle to its very doors. Many stood in the lobbies, doorways, and approaches to the building, unable to obtain seats. There were present not only our own brethren and sisters in Battle Creek, but pastors of the Battle Creek churches, together with many leading citizens. Some of our churches in the near vicinity suspended their services, and attended in a body. Representatives were present from many churches throughout Michigan, Illinois, and Indiana. The services at the sanitarium were suspended, and many of the physicians and nurses came to the Tabernacle. Representing the General and North American Division Conferences were Elders A. G. Daniells, I. H. Evans, W. T. Knox, G. B. Thompson, Frederick Griggs, L. H. Christian, C. S. Longacre, S. N. Haskell, and C. B. Stephenson.

We recognized in the large congregation many pioneers whose names are familiar to thousands of our people. Brethren A. C. Bourdeau, H. Nicola, M. S. Burnham, L. McCoy, G. C. Tenney, G. H. Murphy, William Covert, M. J. Cornell, R. A. Hart, J. W. Bacheller, Homer Aldrich, and doubtless many others whom we were unable to recognize were among the mourners gathered on this occasion.

There were present the two sons, Elders J. E. White and W. C. White, and one niece, Mrs. Addie Walling McPherson. Seated with these as mourners were Miss Sara MacEnterfer, Mrs. L. M. Hall, Mrs. S. N. Haskell, Mr. and Mrs. I. S. Abbey, Mr. and Mrs. Frank Kelsey, Mr. and Mrs. George Kelsey, Mr. and Mrs. Oliver Kelsey, and other grieving friends whose names we were unable to obtain.

The funeral service began at eleven o'clock. "Asleep in Jesus," No. 924, "Hymns and Tunes," was sung by a double quartet, consisting of Mrs. H. M. Dunlap, Mrs. George R. Israel, Miss Nenna B. Dunlap, Miss Florence Howell, Frank W. Hubbard, Dr. M. A. Farnsworth, F. Griggs, and M. H. Minier. Following this, Elder F. M. Wilcox read as a Scrip-



IN THE STRENGTH OF OLD AGE

ture lesson Rev. 21: 1-7; 22: 1-5; Isaiah 35. A solemn hush pervaded the great assembly while Elder M. C. Wilcox offered prayer. He thanked God for the light and blessing which had come through his servant, asked that we might be led ever to cherish this instruction, and that God would guide his church in all its future.

Following the prayer, "Rest for the Tiling Hand," No. 940, "Christ in Song," was touchingly sung as a solo by Prof. F. Griggs.

It seemed most fitting that Elder A. G. Daniells, with his long years of intimate association with Sister White in her work, should prepare and read a sketch of her life; and though somewhat lengthy, it was listened to with deep interest by those present.

Life Sketch of Sister E. G. White, by Elder A. G. Daniells

"Ellen G. White was born in Gorham, Maine, Nov. 26, 1827. She passed away July 16, 1915, at the advanced age of nearly eighty-eight years. Only the briefest glance at this remarkable life of strenuous and manifold labors will be possible on this occasion.

"Before her marriage to James White her name was Ellen Gould Harmon. Her parents, Robert and Eunice Harmon, came of good New England stock in the State of Maine. They were earnest, devoted members of the Methodist Church. While active in Christian service for the conversion of sinners, Mr. and Mrs. Harmon had the joy of seeing their family of eight children yield their hearts to Him who died for them, and dedicate their lives to his service.

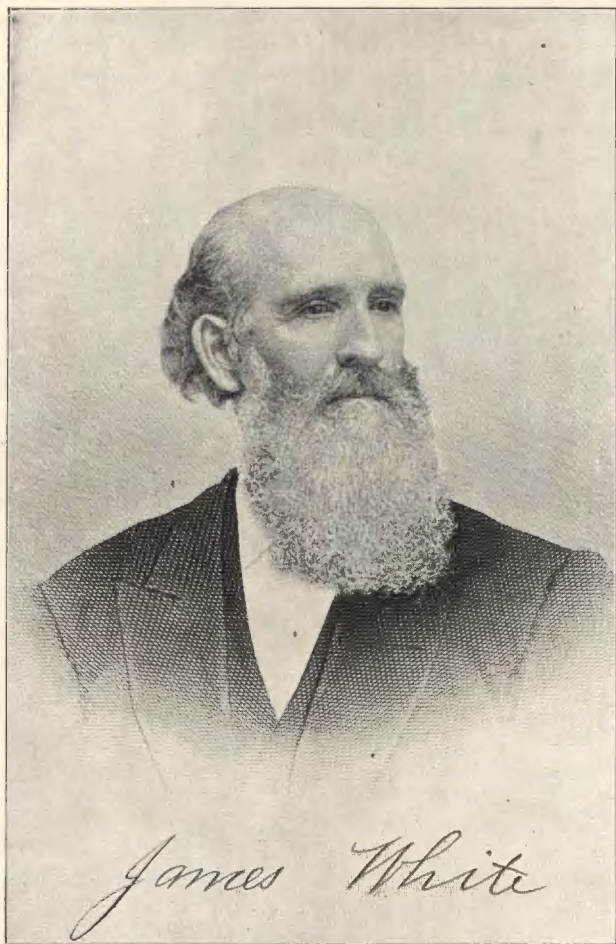
Her Religious Experience

"Miss Ellen Harmon seemed to be endowed with a deeply religious nature. In early youth she experienced a keen realization of the exceeding sinfulness of sin. The righteousness of God as revealed in the gospel charmed her, and for it her whole heart and soul seemed to yearn. At the tender age of twelve years, while attending a Methodist camp meeting, she acknowledged Christ as her Saviour, and later was baptized in the sea at Portland.

"In 1840, when but thirteen years of age, she attended the religious meetings conducted by William Miller in Portland, Maine. His thrilling sermons on the second coming of Christ made a profound impression on her mind. Thousands were deeply moved by Mr. Miller's preaching, and many turned from lives of worldliness and sin to live only for their Lord and Saviour. The impressions made on Miss Harmon's mind grew stronger and deeper day by day. But it was not until later, at the age of seventeen, that she found the full salvation in Christ for which her soul longed so earnestly. Of this experience she wrote:—

"Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of his Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon him as a kind and tender parent, rather than a stern tyrant compelling men to blind obedience. My heart went out toward him in a deep, fervent love. Obedience to his will seemed joy. It was a pleasure to be in his service. No shadow clouded the light that revealed to me the perfect will of God.

. . . My heart was so filled with love to God and the peace that passeth understanding that I loved to meditate and pray.'



ELDER WHITE DIED AT BATTLE CREEK, MICH.,
AUG. 6, 1881

"This experience proved to be deep and abiding. It marked the beginning of a life of great devotion to God, and of the greatest activity for the salvation of a lost world. She began at once to lead her young associates to the Saviour. Although repulsed by some, she ceased not

to pray and labor for them until every one for whom her heart was specially burdened experienced the new life.

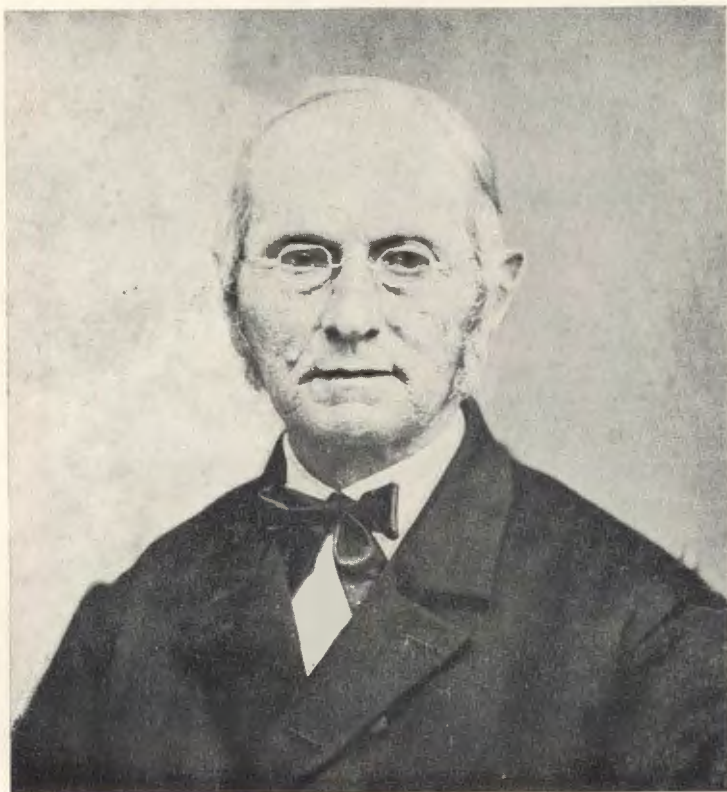


A FAMILIAR PICTURE OF SISTER WHITE

"Taking the Bible as the supreme guide of her life, she became fully convinced by its teaching that the second coming of Christ was near at hand. On this point she never wavered; and believing it with her whole soul, she felt that the supreme purpose of every Christian at this time

should be to live a blameless life in and with Christ, and to devote every resource at command to the salvation of the lost.

"This view led her to unceasing prayer for the indwelling presence of the Holy Spirit. Her yearning for this divine Presence was answered beyond all that she had conceived. She prayed, as does every sincere



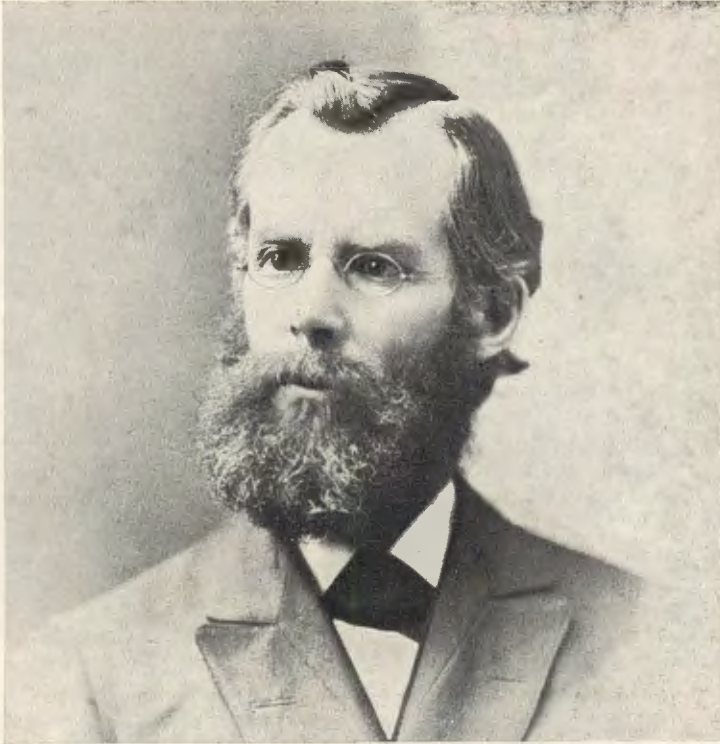
ELDER JOSEPH BATES, WHO DIED AT BATTLE CREEK,
MICH., MARCH 19, 1872

Christian, for the gifts of the Spirit as set forth by the apostle Paul in his first letter to the Corinthian church — the gift of wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, etc.

Called to Her Life Work

"Her life of full surrender, obedience, and unceasing prayer for divine help was rewarded by the bestowal of the gift of prophecy, one of the choicest of all the gifts of the Spirit.

"In 1845 the Holy Spirit gave her a revelation of the second coming of Christ. In this vision of the future there was given a view of the glorious reward that awaits the redeemed and the terrible fate that will come to all who refuse to serve their Lord and Master. This view of the destiny of the human family made a profound impression on her. Here



ELDER J. N. ANDREWS, WHO DIED AT BASEL,
SWITZERLAND, OCT. 21, 1883

she received her appointment as a messenger of God. She felt that God was commanding her to give this message of light and salvation to others.

"This was a great trial to her. She was but seventeen years old, small, frail, and retiring; but after a long, severe struggle, she surrendered to the call of her Lord, and then she was given strength for her life work.

"Following this surrender and victory there came to her a series of remarkable spiritual experiences, unmistakably genuine, and regarded by her associate workers of that day as a manifestation of the gift of prophecy promised by Christ to the remnant church. Those who have been associated with her through all the years that have passed since

that time never have had occasion to alter their conviction that the revelations which have come to her through the years have come from God.

Elder Uriah Smith's Estimate of Her Work

"The late Uriah Smith, a lifelong associate in this work with both Elder and Mrs. White, left the following testimony to this gift:—

"Every test which can be brought to bear upon such manifestations proves them genuine. The evidence which supports them, internal and external, is conclusive. They agree with the Word of God and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. Calm, dignified, impressive, they commend themselves to every beholder as the very opposite of that which is false or fanatical.

"Their fruit is such as to show that the source from which they spring is the opposite of evil.

"1. They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off from the cause of truth dangers upon every hand. They have aroused and rearoused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

"2. They lead us to Christ. Like the Bible, they set him forth as the only hope and only Saviour of mankind. They portray before us in living characters his holy life and his godly example, and with irresistible appeals they urge us to follow in his steps.

"3. They lead us to the Bible. They set forth that Book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

"4. They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, "These are not the words of him that hath a devil."

Her Marriage to Elder James White, and Their United Labors

"On Aug. 30, 1846, Miss Harmon was married to James White, a native of Palmyra, Somerset Co., Maine. Mr. White was born Aug. 4,



ELDER J. H. WAGGONER, WHO DIED AT BASEL, SWITZER-
LAND, APRIL 17, 1889

1821, and was a lineal descendant on his father's side of Peregrine White, born on the 'Mayflower,' in the harbor of Cape Cod.

"About the time of their marriage they were both convinced that the

fourth commandment of the decalogue enjoined the observance of the seventh day of the week as the Sabbath of Jehovah. From childhood they had been taught a wholesome reverence for the law of God. When they came to see the plain statement that 'the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work,' they



ELDER J. G. MATTESON, WHO DIED AT SANTA MONICA,
CAL., MARCH 30, 1896

courageously took their stand for loyal obedience. Their belief in the imminence of the second coming of Christ, and their observance of the seventh-day Sabbath, led to the adoption of the denominational name — Seventh-day Adventists.

"From the time of their marriage, Mrs. White's life was closely linked with that of her husband in strenuous gospel work, until his death, Aug. 6, 1881. They traveled extensively in the United States, preaching and

writing, planting and building, organizing and administering. Time and test have proved how broad and firm were the foundations they laid, and how wisely and well they built.

"In 1853, in the beginning of their work, they chose Battle Creek as the headquarters of their movement. This was done at the solicitation of earnest, progressive believers residing in the State of Michigan. For just fifty years this place remained the headquarters of the cause they established.

"Through the counsels given Mrs. White they were instructed to print and circulate a message-filled literature. The small beginning they set on foot has grown, until today we have thirty-seven publishing houses throughout the world, producing literature in eighty different languages, with an annual output of \$2,000,000. In those early days they began the publication of the *Advent Review and Sabbath Herald*, which still continues as the denominational organ. About the same time they started the *Youth's Instructor*. This has grown to be a very strong periodical for the young people.

"In 1872 Mrs. White accompanied her husband across the continent to establish a larger, broader work on the Pacific Coast. Locating in the city of Oakland, they started a printing plant and began the publication of a missionary paper, the *Signs of the Times*. This paper still lives and enjoys a large circulation. They also founded the St. Helena Sanitarium, a few miles north of San Francisco.

"In Battle Creek Brother and Sister White worked for the establishment of the first college and sanitarium of the denomination. The small beginning in educational and medical missionary work made here has extended to all parts of the world. There are being operated at the present time seventy colleges, academies, and intermediate schools, and five hundred elementary schools. About forty sanitariums and a large number of medical treatment rooms and dispensaries are being maintained in both Christian and non-Christian lands for the alleviation of the physical suffering of humanity.

The Character of Her Teachings

"The views held and widely promulgated by Mrs. White regarding vital, fundamental questions,—the sovereignty of God, the divinity of Christ, the efficacy of the gospel, the inspiration of the Scriptures, the majesty of the law, the character of sin and deliverance from its power, the brotherhood of man and the relationships and responsibilities in that brotherhood,—her teaching regarding these great questions, and her life of devotion to her Lord and of service to her fellow men, were made impressive through the revelations given her by the divine Spirit. They are the fruits of that Spirit,—the fruits by which her life work is to be judged. They must determine the source and the character of the spirit that has dominated her whole life. 'By their fruits ye shall know them.' 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"This question is not involved in any uncertainty whatever. Her teaching is clear, and the influence of her life has been positive.

"No Christian teacher in this generation, no religious reformer in any preceding age, has placed a higher value on the Bible. In all her writ-



ELDER URIAH SMITH, WHO DIED AT BATTLE CREEK, MICH.,
MARCH 6, 1903

ings it is represented as the Book of all books, the supreme and all-sufficient guide for the whole human family. Not a trace of higher criticism, new thought, or skeptical, destructive philosophy can be found in any

of her writings. Those who still believe that the Bible is the inspired, infallible word of the living God will value most highly the positive, uncompromising support given this view in the writings of Mrs. White.

"In her teaching, Christ is recognized and exalted as the only Saviour of sinners. Emphasis is placed upon the bold and unqualified announcement of the apostle that 'there is none other name under heaven given among men, whereby we must be saved.' The power to redeem from sin and its effects is in him alone, and to him all men are directed.

"Her writings hold firmly to the doctrine that the gospel, as revealed in the Sacred Scriptures, presents the only means of salvation. None of the philosophies of India nor the codes of morals and ethics of Burma and China are given any place whatever with the gospel of the Son of God. This alone is the hope of a lost world.

"The Holy Spirit, the third person of the Godhead and Christ's representative on earth, is set forth and exalted as the heavenly teacher and guide sent to this world by our Lord to make *real* in the hearts and lives of men all that he had made *possible* by his death on the cross. The gifts of this divine Spirit, as enumerated in the New Testament, are acknowledged, prayed for, and received as fully as the Spirit imparts them.

"The church instituted by our Lord and built up by his disciples in the first century is set forth as the divine model. Its prerogatives and authority are fully acknowledged, and all its ordinances and memorials are observed. Strong emphasis is placed on the value of gospel order and organization revealed in the Scriptures for the efficiency of the church in all its world-wide operations.

"Through the light and counsel given her, Mrs. White held and advocated broad, progressive views regarding vital questions that affect the betterment and uplift of the human family from the moral, the intellectual, the physical, and the social standpoint, as well as the spiritual. Her writings are full of instruction, clear and positive in behalf of a broad, practical Christian education for every young man and young woman. In response to her earnest counsels the denomination with which she was associated now maintains a system of education for all its children and young people.

"Her writings present the most comprehensive views regarding temperance reform, the laws of life and health, and the use of rational, effective remedies for the treatment of sickness and disease. The adoption of these principles has placed the people with whom she worked in the front ranks with others who are advocating sane temperance reforms, and working for the physical improvement of mankind.

"Nor is the social status of the human family lost sight of. Slavery, the caste system, unjust racial prejudices, the oppression of the poor, the neglect of the unfortunate, are set forth as un-Christian and a serious menace to the well-being of the human race, and as evils which the church of Christ is appointed by her Lord to overthrow.

Her Interest in World-Wide Mission Work

"The responsibilities of the church in both home and foreign mission service are given the greatest prominence in the writings of Mrs. White. Every member of the body is admonished to be a light in the world, a blessing to those with whom he may associate. All must live for others the unselfish life of the Master. And the church in Christian lands must put forth its highest endeavors to evangelize those who are groping in the darkness and superstition of heathen lands.

"Go to all the world, give to all the world, work for all the world, is the exhortation running through all the writings of Mrs. White, as the following quotation will illustrate:—

"Let the members of the church have increased faith, gaining zeal from their unseen heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired by the spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need."

"Thus for fully seventy years she gave her life in active service to the cause of God in behalf of sinful, suffering, sorrowing humanity. After traveling extensively through the United States from 1846 to 1885, she visited Europe, where she devoted two years to the work there, which was then in a formative period. In 1891 she went to Australia, where she remained nine years, traveling about the colonies and devoting all her energies to the upbuilding of the work. Her labors there were of untold value to the cause of God in the Southern Pacific.

"On returning to the United States in 1900, at the age of seventy-three, she seemed to feel that her duty to travel was about done, and that she should devote the rest of her life to writing. Thus she toiled on until within a short time of her death, at the ripe age of almost eighty-eight years.

The Value of Her Work

"Perhaps we are not wise enough to say definitely just what part of Mrs. White's life work has been of the greatest value to the world, but it would seem that the large volume of deeply religious literature she has left would prove to be of the greatest service to mankind. Her books number upward of twenty volumes. Some of these have been translated into many languages in different parts of the world. They have now reached a circulation of more than two million copies, and are still going to the public by thousands.

"As we survey the whole field of gospel truth,—of man's relation to his Lord and to his fellow men,—it must be seen that Mrs. White's life

work has given these great fundamentals positive, constructive support. She has touched humanity at every vital point of need, and lifted it to a higher level.



ELDER G. A. IRWIN, WHO DIED AT TAKOMA PARK, D. C., MAY 23, 1913

"Now she is at rest. Her voice is silent; her pen is laid aside. But the mighty influence of that active, forceful, Spirit-filled life will continue. That life was linked with the eternal; it was wrought in God. The message proclaimed and the work done have left a monument that will never

crumble nor perish. The many volumes she has left, dealing with every phase of human life, urging every reform necessary to the betterment of society as represented by the family, city, State, and nation, will continue to mold public sentiment and individual character. Their messages will be cherished more than they have been in the past. The cause to which her life was devoted, and which that life molded and advanced to such a great degree, will press forward with increasing force and rapidity as the years go by. We who are connected with it need entertain no fear except the fear of our own failure to do our part as faithfully as we should."

And if it was appropriate for the president of the General Conference to present this sketch of the life of one who has been so closely identified with this movement, it was equally as fitting that a pioneer, Elder S. N. Haskell, who from the early days of this movement was intimately associated with Brother and Sister White, and who, as he stated in his remarks, had known Sister White for more than fifty years, under nearly every circumstance of life, should set forth from the words of divine revelation the hope of the Christian,—the hope which had inspired him through all the years of his ministry, the hope which sustained the special subject of his remarks through her life and in the hour of death. Brother Haskell spoke as follows:—

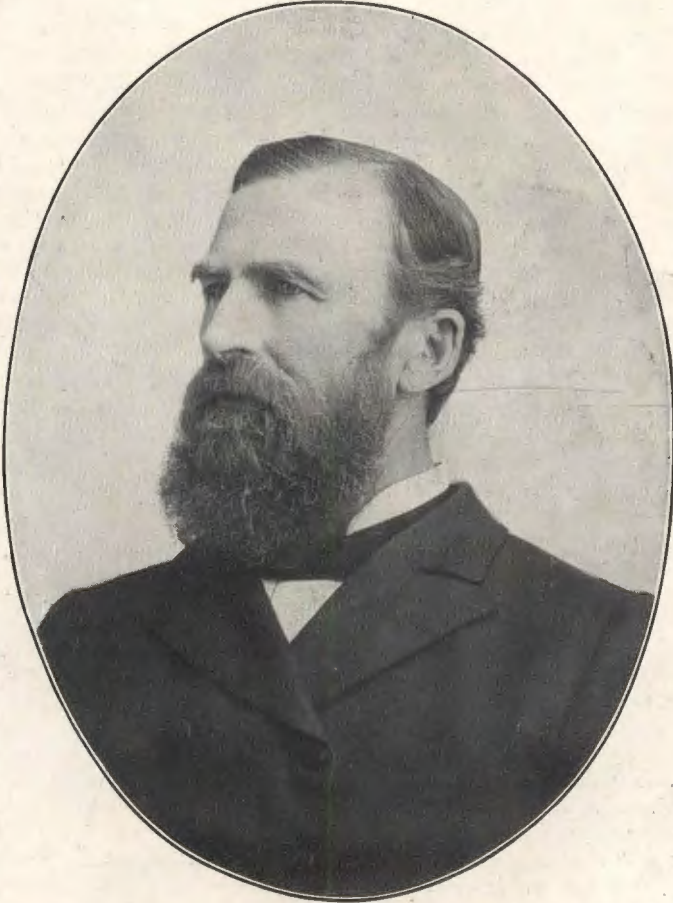
Funeral Sermon by Elder S. N. Haskell

"In the one hundred and sixteenth psalm and the fifteenth verse we have this most remarkable statement concerning death: 'Precious in the sight of the Lord is the death of his saints.'

"It would seem singular when we look at it from one standpoint that God would consider the death of his people precious. He has always dealt with death as an enemy. It is an enemy to the race, yet he declares that the death of his people is precious in his sight. And while it causes mourning upon the earth by the friends of those who are deceased, yet the Lord himself regards them still. The hope that is set before them is a bright light shining in a dark place; and although the enemy of the race will do his best to destroy God's people, yet there is light ahead, and that light is in the resurrection of the dead. They will come forth. And so God regards them still, even while they are dead. Their lives here upon the earth, and the fruit of their lives, will still be blessed of God as long as time shall last.

"I wish to read by the side of this another verse found in the fourteenth chapter of Revelation, that seems to make the blessing more special, if possible, for those that sleep in Jesus: 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' These are most wonderful words,

and what makes them wonderful to us is the connection. I will read the connection, because it was the truth brought out in this connection to which Sister White devoted her life: —



ELDER O. A. OLSEN, WHO DIED AT HINSDALE, ILL., JAN. 29, 1915

“The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor

night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'

"The apostle declares: 'And I heard a voice from heaven saying into me, Write.' It would seem that while John had a view of the closing work of the gospel, and while some engaged in that work would pass away, there came a voice to him from heaven, right from God's throne, saying, 'Write'—write something. What was he to write? Here it is: 'Blessed are the dead which die in the Lord from henceforth.' Although they may have expected to live until truth triumphs finally, to live to see Christ come in the clouds of heaven, yet if they die, no terrible misfortune befalls them; for 'blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

"I do not know what words could be framed that would seem to arouse greater interest in those that believe in the truth brought to view here than these words concerning those that may die in the message. We have no question in reference to the faithfulness of our dear sister. She has been faithful and true as far as lay in her power to accomplish the work that God gave her to do; yet she is dead; but 'blessed are the dead which die in the Lord from henceforth.' She rests from her labors; she has ceased to live; she has met the foe, Death; she has surrendered; but her works live. Being dead, she speaks and will speak as long as souls can be saved in this world. What we need is confidence in God and in his Word to carry out the same work that she did as far as we shall be able and time shall last.

"But I wish to read one or two expressions concerning the resurrection of the dead, for to me there is something very precious in the thought of the resurrection. The hope of the resurrection has brought comfort to the hearts of the believers in every age of the church. It was this hope that the apostle Paul set before the early disciples, in the first epistle to the Thessalonians. He said: 'I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' As Christ was brought from the grave, so will he bring those that sleep in Jesus. 'For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.' 1 Thess. 4: 13-18.

"There is one expression that I wish to notice for a moment, and that is in the fourteenth verse: 'If we believe that Jesus died and rose again, even so,'—even as Christ was raised from the dead,—'even so them

also which sleep in Jesus will God bring with him.' Christ possessed individuality when he rose. It is no doubt familiar to you all that Mary was the first one to go to the sepulcher in the morning of the resurrection, and that she ran and told Peter and John that the tomb was empty. And so Peter and John came to see.

"And he [John] stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin,



THE CASKET CONTAINING THE BODY OF MRS. E. G. WHITE
IN THE TABERNACLE

that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.' Now it may seem to us strange that John should write this particular, but there is something more to it that is more marvelous still. 'Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.' Why did John believe? He saw Christ's very habits manifested right there in the tomb. John saw the napkin laid by itself, and he saw the linen clothes laid by themselves; and yet he did not know the scripture that Christ must rise from the dead; but when he saw this, and saw the body

gone from the tomb, he said, That is Jesus. He is risen from the dead. The scripture he did not know, but he knew Christ was raised, by the orderly way in which that napkin and the linen clothes were left.

"But there is something that is still more striking in this chapter. I shall have to read several verses to get the connection: 'But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, 'Mary.' That is all — 'Mary.' She had heard that voice many a time before. 'She turned herself, and saith unto him, Rabboni; which is to say, Master.' How did she recognize him? It was the same voice that she had heard call her name time and again before he died. Then she must have recognized him by his voice when he said 'Mary,' and she looked up and there he, Jesus, stood, right by her side. 'Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.'

"Mary's love for the Saviour was so strong that she could not rest at all until she saw him, until she knew where he was. And when he stood by her side and said 'Mary,' in that same tone that she had heard so many times before, she was about to fall at his feet and grasp him and worship him, when he said, 'Touch me not.' She loved the Saviour because of what he had done for her in forgiving her sins and connecting her soul with heaven. Her love knew no bounds. Her love kept the Saviour on the earth for a short time at least, until he made himself known to her.

"Then she, the first of the disciples to see Jesus, reports concerning him, and preaches the risen Saviour. There is something very touching in this narrative. It is this, that the Saviour so appreciates the love of his people, and his people so appreciate what he has done for them, and their hearts are so drawn out and so connected with heaven, that in the resurrection they will know the Son of God. They will know him by his voice; they will know him by his habits; they will know his features. Thomas said: 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.' But when the Saviour appeared to him he said, 'Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.' The very sight of his Saviour quickened his recognition. He didn't have

to put his hands in his side or his finger into the prints of the nails; but he saw him, the same Son of God that was crucified and buried in Joseph's new tomb.

"So it will be with our friends finally. They will come forth like our Saviour; we shall behold them, we shall see them; and while we cannot hear the voice of our sister any more in this world, yet her influence lives, and in the resurrection, if we are so faithful as to have a part with the



A VIEW OF THE PULPIT TAKEN WHEN ELDER S. N. HASKELL
WAS PREACHING

people of God, then we shall recognize her. We shall see her and know her. It will be so with all God's people.

"My dear friends, there is a living connection between heaven and this earth, and the promises that the Lord has made to his people will be verified, every one of them. May the Lord help us to be among that number that will meet our Lord in peace. The greatest effort on our part should be to prepare to meet God. I have been personally acquainted with Sister White to a greater or less extent for fifty years. I have seen her under almost all circumstances in life. And I can say this truthfully, that I never saw a person more truly womanly, more Christlike in all her ways, in all she did, than she was; and many can testify to the same thing.

"May the Lord grant us his blessing; and while we shall not see our sister any more in this world until the resurrection day, may God help us, dear friends, to be among that number that will then see her again in the kingdom of glory."

**Laid to Rest by the Side of Her Husband, Elder
James White**

"We Shall Meet," No. 1371, "Hymns and Tunes," was sung at the conclusion of the service by the double quartet. Elder W. T. Knox offered the prayer of dismissal. Following this formal service, the body was removed to the vestibule of the church, where opportunity to view the face of Sister White was given those who had not previously had the privilege. The large congregation in single column slowly filed by the casket. Hundreds who had done this before the service, again availed themselves of the opportunity.

Tenderly the remains were borne to the waiting carriage. I. H. Evans, W. T. Knox, G. B. Thompson, F. Griggs, G. E. Langdon, and F. M. Wilcox acted as pallbearers. The procession to the cemetery was a large one. More than one hundred vehicles of various kinds, automobiles and carriages, were in line. Nine street cars, chartered for the occasion and loaded to the fullest capacity, accommodated those not possessing carriage conveniences.

The somber-hued, overcast sky harmonized with the solemn occasion. Rain at one time threatened, but was withheld till the return from the cemetery. The services at the grave were brief but impressive. The beautiful and comforting song "Resurrection," No. 963, "Hymns and Tunes," was rendered by the double quartet. Elder I. H. Evans read as a Scripture reading, John 5: 24-29; 1 Cor. 15: 51-58; 1 Thess. 4: 13-18. Following this Elder G. B. Thompson offered prayer. The remains of our dear sister were tenderly and silently lowered into the grave to rest beside the body of her husband, Elder James White, who was buried in the same plot in 1881.

The hundreds gathered around the open grave stood with bowed heads and sorrow-filled hearts, recognizing the great loss to the church of God, and their own personal loss, in the death of this noble, devout woman. Silently they dispersed, some lingering a little season to visit the graves of others of God's faithful fallen workers who are buried in the familiar burying ground. Elders Uriah Smith, M. E. Cornell, B. L. Whitney, E. B. Miller, G. W. Amadon, G. H. Bell, D. T. Bourdeau, T. M. Steward, and other earnest, devout workers who have fallen in the conflict and whose names we do not recall, are awaiting here the coming of the Life-giver.

What thrilling scenes will this and other cemeteries present when the Life-giver comes. The graves will be opened, and those who sleep in Jesus will come forth shouting victory over death and the grave. Hasten, glad day of deliverance from death's cruel power!

The three and one-half hours occupied by the complete funeral service afforded time for serious reflection to many present. To the writer it brought thronging memories of the past. He could hear once more the clear, ringing voice of our sister calling the members of the church to forsake the low plane of selfish living, and to occupy the high position to which God called them by his grace. He recalled the many warnings she had uttered against the deceptive wiles of the great adversary, and the dangers which threaten the church of God in these days of spiritual declension and worldliness. In memory he could hear her ringing appeals for broader liberality and greater sacrifice in behalf of the gospel of Christ



MOURNERS GATHERED AROUND THE GRAVE

in all the world. He recalled the great burden of heart she felt for the great city centers, for our institutions, for our young people.

Here, from the Tabernacle pulpit, she had borne again and again throughout the years the messages which God had committed to her. We wondered if these messages would have their full effect, if the death of the messenger, who died in the fullness of her labors for God, would have an influence to call the attention of this people seriously and earnestly to a further consideration of the word she had spoken. The principles of truth expressed are as appropriate today as when they were uttered. We hope that our church's appreciation of the gift of the spirit of prophecy will not be voiced alone in words, but above all in following the instructions that have been given.

There came to mind a scene similar to this, which occurred thirty-four years ago, in 1881, when the funeral services of Elder James White were held in the Tabernacle. On that occasion, at a time when our dear Sister White was deprived of her chief earthly support, there was manifested her strength of Christian character, her confidence in God, and her reliance upon divine power in the work committed to her. At the close of the service she unexpectedly arose, and taking a position by the side of her husband's casket, gave expression to the faith that sustained her. It seems appropriate that her words should find repetition in connection with this report of her own obsequies, for they express not alone the hope that sustained her in the sad hour of her bereavement, but the hope which must sustain every trusting child of God. They will be appreciated especially by all who mourn:—

Words of Mrs. E. G. White on the Occasion of Her Husband's Funeral

"I want to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need. When taken from my sick bed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,—not to take him away, and leave me to labor alone. Two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing. He will not be present to help me then. I shall be alone, and yet not alone, for my Saviour will be with me. When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. And I lay away my beloved treasure to rest,—to rest until the morning of the resurrection, when the Life-giver shall call the captives from the prison house to a glorious immortality.

"And now I take up my life work alone. I thank my Saviour I have two sons whom he has given me to stand by my side. Henceforth the mother must lean upon the children, for the strong, brave, noble-hearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is that when I saw my husband breathe his last, I felt that Jesus was more precious to me than he ever had been in any previous hour of my life. When I stood by my first-born, and closed his eyes in death, I could say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' And I felt then that I had a comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side,

then I could say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' And now he upon whose large affections I have leaned, with whom I have labored,—and we have been united in labor for thirty-six years,—is taken away; but I can lay my hands upon his eyes and say, I commit my treasure to Thee until the morning of the resurrection.

"When I saw him passing away, and saw the many friends sympathizing with me, I thought, 'What a contrast to the death of Jesus as he hung upon the cross!' What a contrast! In the hour of his agony, the revilers were mocking and deriding him. But he died, and he passed through the tomb to brighten it, and to lighten it, that we might have joy and hope even in the event of death; that we might say as we lay our friends away to rest in Jesus, We shall meet them again.

"And now I appreciate the Christian's hope, and the Christian's heaven, and the Christian's Saviour, as I have never appreciated them before. And today I can say, 'There is rest for the weary.' When we were looking, but, a short time ago, to Colorado, and to the Atlantic coast, and to the Pacific, for rest, my husband said, 'Let us not be overanxious. We know not what a day may bring forth. God may open up a way before us that now seems indistinct and cloudy. But,' said he, 'I shall have rest, I shall have rest. All our ways are hid in Jesus Christ, and he will open up the way before us if we only trust him, from day to day. Let us now trust in him.' And there [turning toward the coffin] my husband has found rest; but I have yet to battle. I cannot yet lay off the armor of the Lord. When I fall, let me fall at my post of duty; let me be ready; let me be where I can say, as he said, 'All is well. Jesus is precious.'

"And, friends, we all want this hope. In Jesus Christ all our hopes of eternal life are centered; so then let us ever labor for him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will walk with me through the thorny paths of life, and at last we shall meet again, where there is no parting, where there is no separation, and where none shall any more say, 'I am sick.' I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest son. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be reunited, and we shall see the King in his beauty, and behold his matchless charms, and cast our glittering crowns at his feet, and touch the golden harp and fill all heaven with the strains of our music and songs to the Lamb. We shall sing together there. We shall triumph together around the great white throne."

Faithful to the End

Sister White fell at her post of duty, faithful to the last. She died as she had lived,—with her faith steadfast in God, with her pathway growing brighter and brighter to the end of life's journey, with unwavering



A VIEW OF THE GRAVE TAKEN AFTER THE FRIENDS HAD DISPERSED

trust in her Heavenly Father. And this indeed is the estimate of her long life.

Set as a teacher in Israel, she was true to the trust imposed upon her. With unswerving fidelity she bore her testimony as the Spirit of God directed her utterance—in reproof, in exhortation, in encouragement. As a special watchman upon Zion's walls, as the messenger of God, she never faltered in bearing the burden which this ministry imposed. How often during her long ministry has she stood in the breach to call Israel back to their allegiance to God! How often has she rebuked sin in high places in the church! She has not betrayed her trust, but has proved loyal to the position appointed her.

With no spirit of self-assumption or egotistical arrogance has she carried forward the work God gave her to do. In her own personal life of practical godliness she has exemplified the principles which she taught to others. With reproof she ministered comfort. Affectionate as a wife, devoted as a mother, loyal as a friend, helpful and sympathetic as a sister in the church, she has stood to diffuse light and hope and gladness to the members of her own family, to the church of God, and to the world. Her own humble, God-fearing life, her simplicity of character, her dignity of womanhood, were models of Christian character.

But in saying this we would not unduly exalt the human; for our beloved sister was only human after all—a fallible mortal woman striving by God's grace to overcome the evil tendencies which existed in her heart, and which exist in the heart of every human being. Her temptations, her fears, her personal strivings, her agonizing prayers for personal strength and overcoming grace, were known to God only. Handicapped by the frailties of human nature, hampered in her life work by the weakness of the body, by God's grace she persevered even unto the end, developing a Christian character which under Christ became an example to the followers of the Master.

Of the great influence exerted by her words, spoken and written, we need not speak. The judgment will reveal, we believe, a wonderful fruitage of the labors of this devout servant. Though dead, she still speaks. Her works follow her. They still live to bless the church. Her stirring appeals, her exhortations, her instructions in the divine life, are still left us. To these we can still seek for the help which personally she is powerless to give. She does not need these words of commendation. She needs no praise to endear her to this people, no monument of stone to keep alive in the memory her long and useful life.

But while she was prominently connected with this movement, and while the church is so greatly indebted to the work which God did through her for its preservation and guidance, she did not form its groundwork. This movement is not dependent upon any of its human founders for continuance. God buries his workmen, but his work moves on; in it is his own enduring life.

In the wilderness wanderings of Israel, Miriam, the prophetess, was laid to rest; Aaron, the high priest, was gathered to his people; Moses,

that great leader with whom God spoke face to face, was buried by angel hands. But 'God did not forsake his people. The pillar of cloud and the pillar of fire still led them on. In God's providence others were raised up to take their places. Thus has God demonstrated in every age that the work of his church is not dependent upon human agencies.

One by one we have buried strong leaders in this movement. Elder James White, the apostle of God in this closing work, Elders Joseph Bates and J. N. Andrews, and other pioneers have been laid to rest. Their loss has seemed utterly irreparable. We still grieve for their memory, and honor them for the work which God wrought through their ministry.



SISTER WHITE'S HOME, "ELMSHAVEN," ST. HELENA, CAL.,
WHERE SHE DIED

But this movement has passed from strength to strength, and thus it will continue to do until the grand consummation.

The church militant will soon become the church triumphant. It is for us to look beyond the darkness of the tomb to the glorious day of the resurrection, from the conflict to the triumph, from the labor to the resting.

It is proper that we grieve for our beloved dead, but we may leave them, one and all of every name, in the hands of him who judgeth righteously and who doeth all things well. They are at rest, but we are left to labor on. We are still confronted with living issues of the present. By the death of our tried laborers there is thrown upon us added responsibilities. We have the message of salvation to carry to lost mankind. Thousands of our fellows are going down every day into Christless graves.

They, even more than the dead, need our tears. For their salvation we should live and labor.

Closing up our ranks, let us press forward, realizing that Christ lives, and that the Captain of our salvation is still leading the way before us. He can never die. And our faith rests in his eternal power. His life of love and sacrifice for us calls us, even in the hour of grief, to renewed consecration to his work and service.

The Weary Watcher Rests

God's weary watcher sleeps. His silence lies
Upon the voice unstilled by human fears.
His seal is set on the discerning eyes
That saw his light through all the darkening years.

Mysterious years with awful meaning fraught,
That on us crowd so fast, who shall declare
Their warning message or their hidden thought,
Or give us hope against their deep despair?

Mourn not, God's chosen people. Do not weep
For that long-faithful servant gone to rest.
He hath but given his beloved sleep,
And with his peace that life of toil hath blessed.

So sleep his prophets old, awhile withdrawn
From toil and pain and sorrow. Their reward
Is not less sure; and when the night is gone,
In God's own morning they shall meet their Lord.

Her message still is with us. Mark it well.
A saintly life is scrolled in wisdom there.
More reverent on its living precepts dwell,
And heed the more its urgent call to prayer.

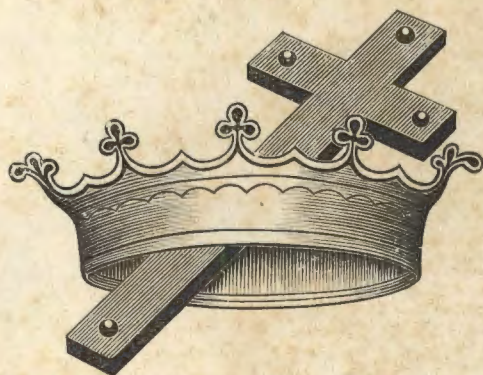
What troublous times are on us, God alone
Can in the fullness of his wisdom know;
Yet he will make his dreadful secrets known,
Nor leave us for quick floods to overflow.

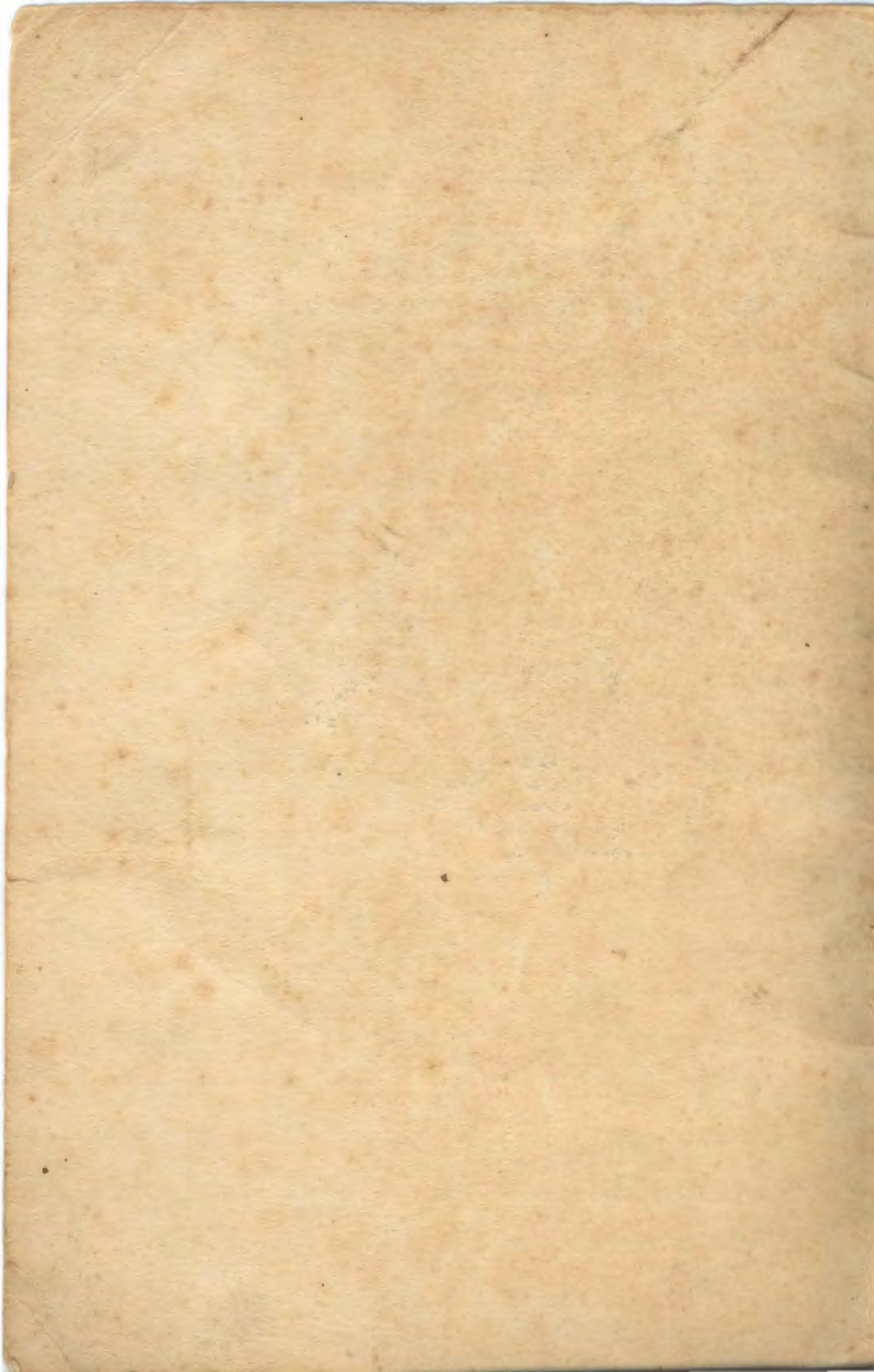
For God is with his people. His high will
Is still toward us for good. His great design
Moves steadfast and unwavering onward still;
His years are set by an unswerving line.

Draw close, draw close, his chosen, in this hour
When darkness threatens danger. Let the tie
Of love divine clasp with immortal power
The brotherhood of saints. Let faith not die.

So, weary watcher, sleep. Thy vigil long
Hath won life's hope for us, its crown for thee.
Sleep on, to waken to the victor's song.
And joy of saints upon the glassy sea.

—Rowell.





And Israel Mourned

Upon the sweet Sabbath calm
The evil tidings swept;
And, hushing every joyful psalm,
An orphaned people wept.
Alas, that human lips must tell
The somber message dread:
"O Israel! O Israel!
Thy godly seer is dead!"

Long, long the tale of freighted years
That marked the judge's seat,
From Shiloh's mingled hopes and fears
To Ramah's counsel sweet.
The chorus of their graces swell
The lamentation sore:
"O Israel! O Israel!
Thy prophet speaks no more!"

What hand hath not that guidance felt,
Or sore-pressed heart that touch,
When wayward life its impulse dealt
And sorrow overmuch?
What tender memories compel
That saddened, low refrain:
"O Israel! O Israel!
Thy messenger is slain!"

But hush, thou Jacob; feeble, faint;
Beset by traitor foe;
Take thee a pean for thy plaint;
A kingdom for thy blow.
With seer and prophet all is well.
Loud let the heavens ring:
"O Israel! O Israel!
Prepare to meet thy King!"

— Spaulding.